



REV. DR. GRAHAM SPEAKS AGAIN.

He Discusses the Utterances of Rev. Dr. Lewis.
A WORD ABOUT THE HUNDRED DOLLARS.
Prayers To Be Offered For His Erring Antagonist.

DECLARES THAT HE IS READY TO CONTINUE THE ARGUMENT—AN OPEN CHALLENGE.

Editor Richmond Planet:

"While the lamp holds out to burn, The vilest sinner may return."

I see from an article in the last issue of the "Virginia Baptist" that the people's prayers had one degree of good effect on my friend, Dr. Z. D. Lewis. On every side the question is being asked, "How on earth did brother Lewis answer brother Graham and not use any more slang and mud than he did?" Thank God, there is still virtue in prayer. You see it is this, Dr. Lewis had thought me mean so long until he thought I was afraid of his nasty little pen. I serve notice on him and all other would-be heavy weights that I am ready to meet them on their own grounds and discuss any and all points they may name.

IS BEING CONVERTED.

I know Dr. Lewis is being converted, because in his letter before the last, I was "Mr. Graham" (a style of address colored folks apply to persons excluded from church); in his last letter I am "Rev. Graham" and "Brother Graham," and in winding up he tried to put me on equality with himself, for hear him: "Pray for brother Graham and me." Did Dr. Lewis say that? Well, we have this satisfaction, while the "natural bent" of Dr. Lewis' mind is to talk bad and use coarse language there seems to have been some powerful warnings from some source, and wisely heeded. But though he is just from his brother's funeral, the thoughts of which weighted him down, he shows here and there that he is my enemy; he, here and there makes ugly hints. "I do not believe that Rev. Graham believes what he says, but for the purpose of dragging me to his level he would feign make my friends believe that I am dishonest. If I ever succeeded in 'dragging' Dr. Lewis to my level, I will have a hard job of work. It is hard thing to take a man who has written mud-slinging articles, 'according to the natural bent of his mind' all of his life, and raise or even 'drag' him to the lofty spheres of pure diction.

NOTHING BUT THE BLOOD OF JESUS.

Nothing can do it but the blood of Jesus and the prayers of his saints. Let us continue in prayer.

Dr. Lewis is anxious to get out of the awkward dilemma he got into by calling that "True Reformer matter." I will let him go, but truth cannot accompany my patient.

Listen at him: "The written record seems to prove the Rev. Graham false, however much he may shade it." Dr. Lewis simply quotes from a speech made by the Rev. W. W. Browne, a correction of which Rev. Browne made to me before his death. But if Dr. Lewis wants the truth why did not Deacon W. P. Burrell give him the written official record from the books of the office and not carry him a newspaper? I never joined the TRUE REFORMERS any more in my life. First, I joined the Manhattan Fountain in Alexandria, its transferred to Independent Fountain in Danville. I transferred from independent to Emerald Fountain of Richmond. How about that Dr. Lewis? You live right around the corner from the General Office of the Order, can't you go around and get right?

ON I forgot to tell you that I joined the Masons in Alexandria, too.

MORE ABOUT THE BOWLED MONEY.

If Dr. Lewis admits that I told a half truth about the borrowed money from Rev. W. W. Browne, just tell the people they know the rest.

Deacons C. C. Smith, and Edinboro Archer can tell Dr. Lewis that he wanted the Fifth St. Church, Dr. Lewis did ask me to write him, if I did not want the Fifth St. Church, giving as his reason that that penitentiary bottom was no place for a man like him. But why should I repeat the statement when all Richmond knows that Dr. Lewis in-

duced his church to purchase a building lot on 4th and Leigh Sts., causing the church to lose several hundred dollars on the deal. Why did he rear back in his pulpit and ejaculate, "When get my new church up on Fourth and Leigh, I am going to make Rome howl?" Rome is howling, too.

ANOTHER LETTER.

Dr. Lewis hints at a letter and uses capitals to give it prominence. Suppose I tell him that not a letter, but a long article from Lynchburg for publication, in which the good Doctor would have been grievously interested, was submitted to me for my opinion as to whether it should be printed. Money was offered for its publication, but I said, no don't put that stuff in the newspapers. And just as I answer this ugly fling at me, I am able to meet Dr. Lewis upon every inch of ground in this fight to the end.

The Doctor reminds me the little joke he tells on himself some times to the effect that when he was younger and less experienced he used to catch the bull by the horns, that he found it a hard thing to let go, (for fear the bull might run over him) when he held him by the horns; in later life he had learned to catch the bull by the tail so as to let him go. It seems to me that Dr. Lewis caught two bulls at once and doesn't know which to turn loose. I know one he will never catch by the tail. The one I know meets his opposers face to face—he never hides as "A Delegate" under the bush to hook his opponents in the dark.

A QUESTION OF DEBT.

I wish good Dr. Lewis would tell, or let the officers tell please, how large was the debt of the Second Church when he took charge of it. The Fifth St. Church was (\$11000) Eleven Thousand Dollars in debt when I took charge. Dr. Lewis has over 2000 members. I have 1100. My church debt is \$1900.00. Dr. Lewis says they owe me. Watch the truth Dr., if you can't keep your mouth on him try to keep your eyes on him. What about my application being before the True Reformers the fourth time? Where is Hon. Giles B. Jackson? He and I are good friends; I want to ask him can a man get any money out of another man for making truth hide behind "A Delegate?"

HOPES THE CHURCH WILL FORBEAR.

The Doctor is uneasy. But I hope the 2nd Church will be forbearing and don't turn him off before he can get a call—if he holds these bulls by the horns much longer he will never leave Richmond to go to another church.

Dr. Lewis asks, Should preachers pastor large churches and run business enterprises? Yes Doctor, if they have the ability. Some can't do it because they are so fickle minded and quarrelsome. Some men can't pastor churches unless they have some good old deacons to calm them down now and then. Yet some preachers abuse and curse deacons out; don't want them even to have a little union among themselves. Where is Dr. Lewis?—away down the line with mud-slingers barking on Graham's tracks.

INSULTED HIS WIFE.

In closing this letter I want to say that Dr. Lewis has of late been so engaged in slandering our pure women that he forgets all decency and tries to insult Mrs. W. F. Graham, the queen of my home, by saying that he does not know who can be jealous of me, except my wife. I respect sister Lewis too much to even think of charging her with jealousy.

I can see now what made the Tent sisters get so angry when good Dr. Lewis preached for them.

Fire your next gun, Doctor, I am just getting warm.

W. F. GRAHAM.

The First Presbyterian Church will be much pleased with your presence at the Lawn Party, given at 112 W. Leigh St., commencing Monday night, July 17th.

A CALL FOR PEACE.

The Ministers' Conference of Danville and vicinity to the Baptist Brotherhood of Virginia:

Dear Brethren:

Perhaps there is not another city in the state with as many churches and pastors with as much whole-soul unity existing as in this one. In and within stone throw of the city there are ten Baptist churches. In our conference there are 82 ministers. There are perfect unity. The ministers here are all young men and for the most part were educated in our best schools. The greater number, if not all, stand with characters untouched.

We have some slight differences on issues such as have claimed the attention of the state for some time, but as men, there prevails no personal enmity. We all are interested in the denomination of which we are apart, to the extent that we would rather suffer personally than bring disgrace upon our denomination in any way.

BROTHERS MUST MEET NOW.

Therefore, we feel called upon in our regular meeting to ask the brethren of the state to hear us for a moment.

Brethren, the personal differences which have been brought into our work are ruining our denomination. The newspaper fights that are so freely indulged in by those who have been regarded as leaders, are doing untold harm to our work in the state. People are reading and discussing the articles appearing in our various papers, and other denominations are feasting while we are fighting.

The people are losing respect for many of our ministers and leaders, because of their fights and hard sayings about others and others about them. All of us suffer for the reason that many people class all as being alike. Brethren, we beg that this newspaper fighting cease for the sake of the denomination, and if there be persons differences let them be settled another way. For the sake of the denomination don't publish to the world those things that so much injure the cause.

We feel that not a single issue has been discussed, but persons have. We feel also, that it is not Christ-like to continue this way.

INURGE THE DENOMINATION.

We feel again that the denomination is catching the blow every time and not for good. We are not putting ourselves up as our leaders, but we are interested in the denomination, and know that it is suffering from these fights. The language used is not seasoned with enough grace, religion is not prominent enough. Too much self and too little God is seen in all these fights. We venture to say that there are but few Christian men and women in our state—lovers of the cause of Christ, consecrated to the service of God, who do not wonder how such bitterness can be nestled in the bosom of leading Christian men.

We feel safe in saying, if self laudation and this radicalism were relegated to the rear and Christ exalted more, it would be but a short time before there could be brought about a substantial union in the Baptist brotherhood of the state. Many ministers who have been recognized as spiritual leaders are now classed as instigators and promulgators of strife.

Danville and vicinity are praying for peace and harmony in the state again. It is asked to either side or no anxious for popularity that he would for a moment stoop below the high dignity of his calling. Now, that the armies are arrayed on both sides with drawn swords, brother ready to slay brother, we pray that all carnal weapons may be laid aside so that all may again go to work for God and the Baptist flag be unfurled in the soft breezes of love, peace and prosperity in this our state.

Blest be the tie that binds, Our hearts in Christian love; The fellowship of kindred minds, Is like to that above.

Signed:

Rev. W. M. Moss, B. D., President.
M. L. MINTER, Secretary,
W. T. HALL,
P. MONROE,
W. H. HARRISON,
F. T. HENDERSON, So. Boston
P. H. WATSON,
R. G. ABRAHAM,
S. B. BANKS,
I. G. JENNINGS,
C. L. KEENE,
W. F. GRANTY, Visitor,
W. T. JOHNSON, B. D., Lexington
G. W. GOODS, B. D., Reporter.

An Evening of Pleasures.

On last Tuesday evening Mr. Joseph Vandervall entertained many of his friends at his residence on N. 17th St.; the occasion being a "Smoker," tendered the members of the Twentieth Century Social Club. Social games were indulged in until 12:30 p. m., when to the satisfaction of the inner circle they enjoyed themselves in partaking of that which the genial host had prepared for them. Among those present were:

Messrs. Clifton Cabell, James Butler, Robert Fultz, Albert Tennant, Ottoway Sampson, Carol Dickinson, Joseph Gilpin, Willie Cox, Major Pemberton, John Harris, Harvey Wilder, Lorenzo Wyatt, Richard Smith, Mr. Thomas and Evangelist H. Jackson.

COLOR-LINE AT THE AUDITORIUM.

Ladies Threatened With Arrest.—Baptist Young Peoples Union for White Folks.

A grand chorus of 700 voices was given at the Auditorium Building on Wednesday night in honor of the Baptist Young Peoples' Union which has been in session here. An admission fee of 25 cents was charged.

Several ladies of color, one an instructor in an institution of learning in this city and wife of a distinguished theological professor, another, a teacher in a Baptist Sunday School, and another who is a well-known Baptist worker, and still another a teacher in the public schools of this city, accompanied by a student in a theological seminary, purchased tickets at 25 Cts. each, those for reserved seats being 50 Cts., and were shown into the gallery.

They had been seated but a few moments before they were ordered to get up by an usher and told to go over in the corner. They refused and a threat was made to send for a police-officer and arrest them.

Two white lady missionaries from the north who are laboring here endeavored to induce them to go over in the corner saying that they would go there and sit with them.

They refused and after much parleying, their money was returned to them and they left the building without having witnessed the exercises. The ushers endeavored to have them leave by the side-door, but they insisted upon going out through the same entrance by which they entered. The ladies were highly indignant.

Do not forget the Lawn Party at 112 W. Leigh St., for the benefit of First Presbyterian Church, beginning Monday night, July 17, '99. Admission, 5 cents.

BARCUS—Mrs. Jane Cary Barcus, wife of Mr. James H. Barcus (funeral director) and daughter of Mr. and Mrs. Jesse H. Cary, died at the residence of her husband, 308 S. 5th St., Friday morning, July 14, 1899, at 3 o'clock, after an illness of 10 days of Typhoid Fever, in the 32nd year of her age. She was a faithful member of Ebenezer Baptist Church, in which she had served as Sabbath School teacher and organist for a number of years. She was a member of the Diamond Cord Foundation, U. O. of True Reformers, No. 344, in which she had served as secretary since its organization.

She leaves a husband, mother, five sisters, and five brothers to mourn their loss, all of whom were present at her bedside at the time of her death, with one exception. Her funeral took place from Ebenezer Baptist Church Saturday afternoon at 4 o'clock and was largely attended. Rev. C. N. Harris, pastor spoke in tender terms of her true worth and her reward in the upper, brighter and better world. Rev. W. J. Carter, her former pastor, also spoke of her faithfulness as a Christian.

A darling one from us has gone, A voice we loved is stilled; A place is vacant in our home Which never can be filled.

EDITOR MITCHELL SPEAKS AGAIN.

RICHMOND, VA., July 12, 1899.

In his reply to Rev. W. F. Graham, D. D., last week, Rev. Z. D. Lewis, D. D., referred to me but once specifically and that was when he used the following language:

"Concerning Mr. Mitchell, it is but just to state that I think he has grossly misinterpreted my words. But I shall let that go for the present with the hope that some day I may be able to make plain what now seems dark to his mind."

We would to God that we could believe that we had misinterpreted his words. The proper course for this divine to have pursued was to admit his error and offer an apology in the premises.

But we waive all of this and await the "some day" to which a reference has been made.

The concluding words of his letter exhibited the spirit which should have permeated the whole of it, and his call upon the public to pray for brother Graham and himself was timely.

Rev. Dr. Lewis will yet learn, we trust, to debate subjects without having recourse to vulgarisms which should have no place in discussions between members of our denomination.

For my part, I am uncompromisingly in favor of race enterprises, both secular and religious. Our people lack large quantities of finance. They can never get them until they run their own schools, publish their own literature, operate their own banks, support their own newspapers, pay their own expenses, encourage their own insurance companies, patronize their own grocery stores, and speak favorably of their own enterprises of every sort.

There are thousands of southern white men who are ready and willing to encourage us in any such movement. The incorporating and chartering of colored banking institutions are evidences of this.

The white men separated us and insist upon our remaining separate. Let us make the most of the Chinese wall which they have erected. This is the extent of my sinning. "If this be treason, make the most of it!"

JOHN MITCHELL, JR.

FROM CENTREVILLE.

The Wrong Man Lynched by a Mob.

CENTREVILLE, ALA., July 1, '99.

Mr. Editor:

Please allow me space in your valuable paper to insert the recent Bibb Co., Ala., lynching. Perhaps you sketched it from other newspapers.

The lynching of Will Hill on the 8th June, near Eoline, seven miles from Centreville, for the murder of Mrs. Rufus Hubbard. Will Hill did not do the shooting, but his brother Alex. Hill did it. Why the shooting took place, Alex. Hill borrowed five dollars from Rufus Hubbard and promised to work it out but did not do it at the time that he had promised, on account of his own crop.

When Alex. Hill showed up, Rufus Hubbard went to Alex. Hill's home and asked of him why he didn't come down to do that work for him. "Well," said Alex., "Mr. Hubbard, I could not get down there to do that work for you, and I will pay your five dollars back. I can't leave my crop now and I will pay you the money." "No," said Hubbard, "You shall do the work for me as you promised," and Mr. Hubbard tied the colored man, whipped him and took him to his home and put him to work.

Alex. worked all day and then went back home. He returned Monday to pay Hubbard his five dollars, but he wouldn't accept it. Alex. knew that Hubbard was a dangerous man. Hubbard advanced toward him with a sweep, but Alex. had his shot gun and opened fire on him. Hubbard's wife tried to get him to go back but he wouldn't heed, and as she was trying to stop Hubbard, Alex. shot him in his arm and broke it. He shot the child through the hand and killed Mrs. Hubbard.

Alex. and Will were together at the time the shooting took place. Then Alex. left; but Will did not go any where because he knew that he had done nothing. Will did not know any thing of Alex's intentions when he asked him to come and go with him to see Mr. Hubbard's. He did not know anything about it until the shooting began, and the two boys were captured later on. Will being the first one he was taken from his brother's house June 8th and carried back to Hubbard's home, where he was identified.

Hubbard was in bed sick when the crowd of 50 or 60 men arrived with Will. Hubbard wasn't able to get up from his bed, but he was assisted by two men and put in a rocking chair that he might assist in the lynching of Will. So they conveyed him 200 yards from Hubbard's house, tied him to a tree and asked him if he had religion. Will said no. They then riddled his body with bullets.

The lawless mob didn't have much time to lose, because the main one, Alex. was still at large. They searched for him diligently, but he made his escape to Walker county where he was captured and put in jail.

His trial came off Saturday, July 1st, 1899, and the jury was out but a short while before they brought in a verdict of murder in the 1st degree and Alex. was sentenced to hang on the first Friday in August, next.

Alex. will probably be the last that this mobbed group nothing of his intentions at that fatal morning. Lynch-law has almost eaten the vitals of civilization in the south.

LEWIS S. SMITH.

The Ionian Literary Circle Closes.

On last Friday evening the spacious parlors of Mr. W. Johnson were the scene of a grand affair; the occasion being the 3d annual closing exercises of the Ionian Literary Circle of which Mr. Evangelist H. Jackson is president. An excellent programme was rendered, after which all repaired to the spacious dining hall, where they feasted on the delicacies of the season. After which they repaired to their many homes exhorting themselves as having been highly benefited. The following is the programme:

Song, Coronation, by Circle; prayer, Rev. S. C. Burrell; instrumental solo, Miss Nellie Sears; essay, "True Manliness," Miss Ida Foster; solo, Miss Cora Epps; address, "The Negro Problem," President; essay, "True Greatness," Miss Nannie Bowler; solo, Miss Carrie Evans; select reading, Miss Carrie Cooke; prophecy, Mrs. B. J. Adams; instrumental solo, Miss Ella Mayo; poem, Miss Florence Banning; historical address, Mr. C. H. Hooper; song, "America," Circle; benediction.

Lawn Party.

A Lawn Party will be given for the benefit of the First Presbyterian Church, colored, at 112 W. Leigh St., commencing on Friday night, July 17th, on which night there will be a literary and musical concert. On Wednesday night there will be a children's drill. A silk quilt will be voted for at 10 o'clock and the quilt will be presented to the lucky voter on Friday night. Refreshments on sale every night. Admission, only 50c and all are invited to come. A committee of competent ladies will see to the pleasure of all who come.

—Don't get "down in the mouth" when the collector calls. Smile and pay him and you will feel better.

WHITE BAPTISTS AND THE COLOR LINE.

Strange Ruling at the Columbian University.

A CULTURED MINISTER DENIED ADMISSION

PRESIDENT WHITMAN SHIRKS RESPONSIBILITY--THE ROMAN CATHOLICS MEET THE ISSUE.

DOORS OF THE CATHOLIC UNIVERSITY OPEN TO ALL RACES--A HUMILIATING SPECTACLE AT THE CAPITAL OF THE NATION.

MR. EDITOR:

One would think that in Washington, D. C., the capital of this great nation, which but a year ago waged successful war against a foreign foe, in the interest of an oppressed people—largely Negroes—every man regardless of color or previous condition of servitude, would have the undisputed privileges of any other law abiding American citizen. But such is not the truth. In fact color prejudice shows itself in some most unkind ways and in some places where one would hardly expect to find it. Too often respectable Negroes are surprised and humiliated by the discovery of this live relic of a less progressive age. To show how unreasonable color prejudice is, I wish to state the facts in a case in which I was personally concerned. As a minister of the Gospel I feel that I ought to avail myself of whatever might help me intellectually and strengthen me spiritually.

APPLIED FOR ADMISSION.

So with a view of studying French and German, I applied for admission into the Department of Modern Languages in the Summer School of Columbian University, this city. When I spoke to the registrar about the matter, he sent me to the Director Prof. M. M. Ramsey, I stated to him my desire. The request seemed to perplex him quite a deal. He then meditatively remarked that he had not had an application from "a gentleman of color" before, and did not know the policy of the University relative to the matter. He asked time to confer with the President, Dr. B. L. Whitman, and promised a reply the next day.

In the meantime I called on Rev. Dr. Samuel H. Greene, Pastor of Calvary Baptist Church who is one of the trustees of the University. I asked him the policy of the University with reference to the admission of colored students. He stated that the matter had never come up in their meetings; that there were some difficulties attending the mixing of the races; that in the far north and the far south matters adjusted themselves, but on the "border line," the question resolved itself into a practical business affair.

THAT DOCTRINE OF SELF-EFFACEMENT.

He praised Booker T. Washington's doctrine of self-effacement for the Negro; and when asked how the Catholics could take a position so much more Christian than the Protestants on questions of race affiliation, he replied that there were few colored Catholics and that the friction was caused by large numbers of colored people coming in contact with the whites. He advised me to accept as final the reply of the Director of the summer school.

I called again the next day to see the Director, but he was not ready to answer. I knew the President was away, and had it from a trustee that he had no jurisdiction in the matter, but as the Director persisted that he must refer the matter to him, I felt, that, on account of his high Christian reputation, so far as he was concerned the answer would be favorable to my admission.

AGREED TO TELEGRAPH.

I suggested telegraphing him, and finally the Director agreed to send a telegram at my expense. The telegram signed by the Director and sent to the President was as follows:

"Colored clergyman applies admission to summer school. Any regulations contrary?"

After several days waiting, the President's non-committal answer, sent in a letter and dated June 24, read thus:

"Dear Prof. Ramsey: You have doubtless determined

this problem. I am entirely willing to accept your judgement. Unfortunately earlier reply has been impossible. Yours very truly,
B. L. WHITMAN."

Up to this time the Director had avoided answering me either one way or the other, but this reply threw upon him the responsibility of answering me. He had already professed to have no personal objection to my admission; told me of his abolitionist parents; boasted of his northern birth; confessed that there was something incomprehensible in the policy of a school that would admit a white drunkard and keep out a colored gentleman; and gave me reason to hope that if it were left with him my entrance to the Summer School was assured.

DECLINED THE APPLICATION.

But when, after he received the President's reply, I asked him his decision, he said he declined to accept my application, because he was going to resign, and that he was going to recommend that the summer school (after this term) be discontinued; and that he did not desire to do anything that might be pointed to as a possible reason for closing it; e. g., a colored man was admitted and it broke up the school.

Thus, a University, professedly Christian, under the auspices of the Northern Baptists, refused to admit a Negro clergyman, even for the short term of six weeks, the time limit of the summer school.

A little more than a year ago, I applied to the Catholic University of America for admission into the Department of Oriental Languages. As soon as the authorities were satisfied as to my previous training and my ability to pursue the course of studies I named, I was admitted; enjoyed the advantages of the institution for a year, and there was no suggestion of color.

Here in this city, the capital of one of the leading Protestant nations of the world, the Catholics say: "One is your master even Christ and all ye are brethren," and the Baptists say, "In my Father's house are many mansions and the Negroes must have one to themselves."

THE ROMAN CATHOLIC CHURCH AND THE NEGRO.

The Holy Roman Catholic Church says: "Come, all men, learn, be wise, and do good." The Protestant Church says: "Welcome only white men, but all, except the Negro may come," Which is Christian?

May the day come when the least of God's children shall find in the strong and powerful peoples that sympathy and benevolence which are the earnest of the oneness for which Christ prayed.

ALEXANDER C. GARNER,
Pastor of Plymouth Cong'l Church,
Washington, D. C.,
July 8th, 1899.

Quarterly Meeting.

The second Quarterly Meeting of Leigh St. and Asbury M. E. Churches will be held all day on Sunday next, July 16th.

Leigh St. services are as follows: At 10:30 a. m., Love feast, conducted by the pastor, Rev. J. E. G. G. Preaching by the pastor, the Rev. J. E. G. G. and at 2 p. m., Preaching by a visitor.

At Asbury, 25th and Church Hill avenue: 10:30 a. m., Love feast conducted by the presiding elder, the Rev. L. J. Valentine; 11 a. m., Preaching by the presiding elder; at 8 p. m., Preaching by the Rev. J. J. Valentine.

At the 8 o'clock services in the evening, the congregations of Leigh St. and Asbury will worship together at Asbury.

CHANGE OF SERVICE.

The Sunday services of the First Presbyterian Church has been changed from 11 a. m. to 8 p. m. Morning service 11 a. m.